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Vasilika

watch the plays, and together concentrate their attention for over an hour on exactly the same activity.

The Village Church

The affairs of the church in Vasilika are administered by the priest with the aid of a committee of four men. Committee members are selected for three-year terms by the bishop from a list sent by the priest. One of the members of the committee is the treasurer for the church. He makes the collections at services and generally supervises the church's funds. In Vasilika income for the church is derived from the Sunday collections, the sale of offerings of wheat and olive oil made on special feast days, the sale of candles, rent on church property such as the old school building and the community office (both of these buildings were put up by the church as an investment), and the sale of produce from some twenty church-owned *stremata*. The priest is now given a small salary by the national government, but one-quarter of the church's income must be returned to the national treasury as a partial contribution of the community to the priest's salary. The other expenses of the church include the salaries (eighty drachmas a month) paid to each of the chanters and to the sexton. In Vasilika, the latter office is held by a sixty-year-old woman who is often assisted in her duties by her grandchildren. The physical maintenance of the buildings is also a responsibility of the church committee, and in 1959 they arranged for an extensive renovation of the main church.

The description just given is that of the formal organization of church affairs. In Vasilika the priest himself has more than his share of influence on all decisions and, indeed, it was said that one of the committee members in 1956 never went to any meetings of the church committee (they are said to be held about four times a year). The priest is a native of Vasilika, in his sixties. He is a strong, vigorous, and imposing figure, somewhat taller than the average villager and with a personality, temper, and voice to match. As he chants the liturgy the priest's deep voice fills the church, so that the elegant cadences of the Greek Orthodox mass gain added beauty. Because the priest and his sons have arranged his patrimony well, the priest as a private landowner is one of the more prosperous men in the village and for that reason, as well as for his personal qualities, he commands considerable respect.

Under the leadership of the priest, church affairs can, on rare occasions, involve the entire male population of the village. At about one o'clock on a rainy Sunday afternoon in the fall of 1955, the church bell rang. The men and the boys of the village streamed down the hill into the *agbora*. There they stood in the heavy rain as the priest, in his flowing black robes, as usual, and holding the only umbrella in the gathering over himself, began an impassioned oration. Several men responded with equal eloquence and after about a half-hour of speeches, they disbanded. It seems that one of the shepherds, who had rented a church-owned small house, was refusing to pay the rent asked of him. He had